

NATIONAL SCIENCE

Announcement

of

GRADUATE AND POST-  
GRADUATE AWARDS IN SCIENCE

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As one means of furthering the aims of the Foundation, it is to award approximately 100 graduate awards in science. These awards will be granted in the fields of mathematics, physics, chemistry, physiology, psychology (other than medical), and the social sciences. The fields of convergence between the natural and social sciences include all overlapping fields of science. Chemistry, statistics, and social sciences are included in this category. The social sciences include the subjects in which a knowledge of methodology is both needed and applicable in these fields. Examples are demography, information and communication, and social research. Awards are not made to individuals for careers in medical practice or to students who intend to obtain a degree in medicine. Awards are not made to individuals for careers in medical practice or to students who intend to obtain a degree in medicine. Examples are demography, information and communication, and social research. Awards are not made to individuals for careers in medical practice or to students who intend to obtain a degree in medicine. Examples are demography, information and communication, and social research.

#### ELIGIBILITY

National Science Foundation fellowships and grants for graduate study must be applied for by January 3, 1956. Applications for the following awards must be submitted by January 3, 1956.

**GRADUATE AWARDS**—This category includes masters' and doctoral degrees.

**First Year Fellowships:** Awards in this category are made to students in the first year of graduate study, as of the beginning of the term, who expect to receive a baccalaureate degree during the year. Individuals who can produce evidence that they are in an accredited non-profit institution of high quality are eligible for these fellowships.

**Intermediate Fellowships:** Awards in this category are made to students who have completed, as of the beginning of their fellowship, one year of graduate study at the institutions at which they are in graduate study, but who will require more than one additional year to obtain a doctoral degree.

**Terminal Year Fellowships:** Awards in this category are made to students who have completed the requirements for a doctoral degree and are in their final year on the tenure of their fellowship.

**POSTDOCTORAL AWARDS**—This category includes individuals who, as of the beginning of their fellowships, have earned a doctoral degree in one of the fields listed above or have had research training and experience equivalent to such a degree. An individual who holds a doctoral degree and desires to obtain further training for a career in research is eligible for these awards provided he can present an acceptable plan of study.

#### ELECTION AND AWARD DATES

National Science Foundation Fellows will be required to demonstrate their candidate's abilities. All applicants for graduate (predoctoral) awards will be required to take an examination designed to test scientific aptitude and a knowledge of the field of science in which they are interested. The examination will be administered at a large number of centers throughout the United States on January 21, 1956.

# America

ROBERT I. GANNON

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SPRING TERM

EDUCATION ISSUE

## *Talent in the Colleges*

January 7, 1956

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# America

National Catholic Weekly Review

Vol. XCIV No. 15 Whole Number 2434

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America

# Correspondence

## Depends on the Party

EDITOR: E. S. Rigney (AM. 12/24/55) seems to find traces of some "party line"—he doesn't specify which party—in the editorial "No Prosperity for These" (AM. 11/19/55). His own letter seems to contain the Republican party line—which it is his privilege, of course, to follow if he wishes.

AMERICA would indeed be failing to interpret the news from a Catholic viewpoint if it did not express concern for those not enjoying the superabundance which is the lot of the lucky 95 per cent of us—at least according to *Time*, *Life* and Mr. Rigney....

I am getting awfully bored with people, particularly Catholics, who label all opinions contrary to theirs as out of the *Daily Worker*. I wonder where they would put *Rerum Novarum*.

We Catholics in this country have been very fortunate in material prosperity. Now we should remind ourselves that it was Lazarus, not Dives, who was taken to Abraham's bosom....

Boonton, N. J. (MRS.) MARIA SPIES

EDITOR: I feel confident that I speak for many others when I say that I doubt that I would have been a steady reader of AMERICA for the past forty years if it had been the Pollyannish or spineless kind of thing that E. S. Rigney of Stamford, Conn. (AM. 12/24/55, p. 345) suggests you turn it into. Dayton, Ohio CLARENCE F. BURKHARDT

## Church in Czechoslovakia

EDITOR: Thanks for the Comment in AMERICA for Dec. 17, "Church still under Fire." I have often wondered why there was so little news in the press about the persecution of the Catholic Church in Czechoslovakia. I was glad you mentioned the names of Archbishop Joseph Beran of Prague and Bishop Joseph Hlouch of Budweis.

The bishops of Czechoslovakia are still prisoners. They were either deported to some undisclosed place or they are living in their residences as prisoners, without any contacts with their clergy and the outside world.

One of these prisoners was released a few weeks ago—Bishop Hlouch, who was deported in April, 1952 and had not been heard of since. Bishop Hlouch is allowed to

live with his sister in Moravia, but is confined to his house and cannot have any contact with his priests.

There seems to be a general lessening of hardship in recent weeks in the treatment of imprisoned religious. For instance, the Sisters of the Congregation of the Blessed Virgin Mary, a teaching order, who were in a concentration camp since 1949, have now been released. They are allowed to work as nurses in their former school, now transformed into a home for the old and infirm. There are also rumors that the Carmelite Sisters may be released from the concentration camp, where they have been confined for about five years.

But all this does not mean religious freedom: as long as the bishops are not allowed to return to their dioceses and to administer them in freedom, there is no doubt that the Catholic Church is still subject to planned and unjust persecution.

The American press is silent about this aspect of life in Communist Czechoslovakia. If American reporters ever write about religion in Czechoslovakia, they usually mention only the crowded churches. Archbishop Beran seems to be forgotten and yet his is a case that should be mentioned in all our dealings with the Communists as an example of injustice, disregard for law and hatred of religion....

New York, N. Y.

E. M. VOYTA

## Colonial Policies

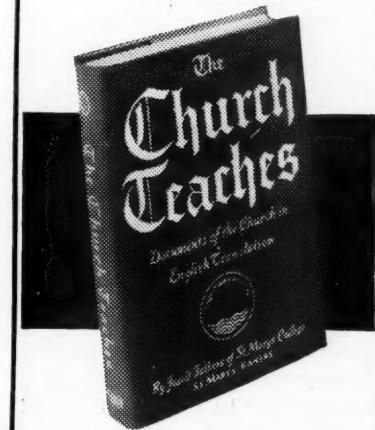
EDITOR: I read with interest your Dec. 24 editorial concerning Portuguese colonial policy in Africa. The Portuguese colonies are conspicuous in this turbulent age by their peaceful governments.... Mozambique and Angola in Africa are very quiet, though tiny Goa in India is not.

Let us not overlook one other vast African area which is ruled by a tiny European power less than one-third the size of Portugal, whose colonies policies are likewise founded on humanity and justice. I speak, of course, of the Belgian Congo, in which my family is resident. The Belgians, like the Portuguese, exercise a truly paternal and enlightened government....

New York, N. Y. JOHN SCOTT SWART

*Comment by readers on AMERICA is welcome. Letters should be signed and should not exceed 200-300 words. Anonymous letters cannot be published. ED.*

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# Current Comment

## THE CAUSE OF PEACE

### Pope on Nuclear Armaments

In recent years the Holy Father has repeatedly warned humanity of the danger to which the armaments race in the nuclear age can lead us. In his latest year's-end Christmas message the Pope went a little further and indicated three concrete measures that must be taken to avoid the menacing disaster. The papal recommendations avowedly parallel proposals current in the United Nations. The three points are: cessation of atomic-weapons experimentation, renunciation of the use of atomic weapons, and general inspection and control. The sum total of these measures, as an object of international agreement, said the Pontiff, is "an obligation in conscience of nations and of their leaders."

It is important to note that the Pope insisted that these three measures must be applied together. He used the term "sum total," he said, because they are morally binding only in so far as they provide equal security for all. If, for instance, only atomic experimentation were discontinued, this would not suffice to remove the doubts and suspicions of the great powers.

### ... "insufficient proposals"

Failure to note this condition laid down by the Pope led some U. S. newspapers to ask themselves editorially whether the Pontiff stands with the West on the question of disarmament. The proposal for cessation of experiments came originally from neutralist India, while the Soviet Union has been the promotor of the second point, on the prohibition of atomic weapons. While discussing the third point, the Pope seemed to link President Eisenhower's "open sky" plan with the Soviet project of a network of observation posts.

The Christmas address provides no basis for such doubts. In the first place, Pius XII repeated his earlier declarations that there can be no question of an "indiscriminate coexistence at all costs with everybody," certainly not at the cost of truth and justice. In the second place, the text shows that the Pope is fully aware of what he terms the "danger of insufficient proposals concerning peace." If anything, the Pontiff's words confirm the correctness of the present United Nations course, supported by the United States. This rejects the idea of prohibition of atomic weapons until agreement is reached on an effective system of inspection and control.

Soviet propagandists are boasting that the Pope has sanctioned their viewpoint, by appearing to approve the immediate and unconditional outlawing of nuclear weapons. The text does not support that claim.

### Disturbances in Jordan

Middle Eastern politics are giving the West more than the usual share of headaches these days. Tiny Jordan is now up in arms over an attempt on the part of Britain to draw her into the "northern tier" defense alliance of Turkey, Iraq, Iran and Pakistan.

Since Dec. 16 two Cabinets have resigned, plagued by the street rioting the Government had been unable to control. A caretaker Government is now in power. General elections will be held late this month to decide whether Jordan will cast in her lot with the West and join the Baghdad pact or remain aloof. If the temper of the population is an indication, any attempt to broaden the alliance at this juncture is doomed to failure.

It would seem that the West has gone about as far as it can in bringing Middle Eastern nations into an anti-

Communist defense alliance. The disturbances in Jordan are but a symptom of a rapidly developing cleavage among the nations of the area as far as political alignment is concerned. One group, the Baghdad pact nations, have a common bond in that, close to the borders of the Soviet Union, they have reason to fear Red penetration. The others, under the leadership of Egypt and Syria, are more concerned about a real or imagined threat from Israel. Since half the population of Jordan is made up of exiled Palestinians, they are drawn by the anti-Israel creed of Egypt and Syria.

Thus, in its attempts to create an all-embracing defense alliance in the Middle East, the West continually runs up against the same basic problem—the Arab-Israeli conflict. Perhaps the promotion of a lasting Arab-Israeli peace should be first on the agenda of the West.

### Tactical Economics

It has become obvious that our foreign-aid program is going to need a lot more flexibility if it is to cope with the sudden burst of Soviet economic activity in Asia. As the Administration presents its program for fiscal 1957 to Congress, it will reportedly seek to increase the regional fund set aside last year for specific emergencies in Asia. In other words, greater emphasis will be placed on economics as a tactical weapon to combat Russia's new-style cold-war offensive.

Thus, President Eisenhower is expected to ask Congress for one fund of \$100 million for the Middle East and for another of like amount to double the already existing fund for the so-called "arc of free Asia," that vast area stretching from Afghanistan to Japan.

The theory is that these funds are needed to counteract individual Soviet economic moves and give the Administration the maneuverability to strike back as occasion demands. For example, help to Egypt in constructing the mammoth Aswan dam, which will revolutionize the economy of the entire Nile Valley, would come out of such regional funds. Russia has already threatened to beat us to the punch by

offering assistance to Jordan.

This foreign to help using weapons not direct intervention is in itself a major economic world.

What opposition Johnson projected strains an elected men in Congress few brave Presidents not so deavor

On the the President's tendency to was very much the dollars this year.

offering the economic and technical assistance necessary if this Egyptian dream is to become a reality.

This Review has consistently urged foreign aid to the limit of our ability to help underprivileged nations. Yet, using economics as a tactical cold-war weapon raises serious questions. Will it not defeat our purpose, if our aid is interpreted as merely a frightened reaction to Russia's sudden burst of interest in Asia? Let us make clear to ourselves and to the world that our economic and technical help is grounded in a sincere realization of our responsibilities as the richest nation in the world.

## AT HOME

### 600,000 Brethren

When Holy Cross-Boston College, Santa Clara-U.S.F., Spring Hill-Loyola of New Orleans, Gonzaga-Seattle, Georgetown-Fordham rivalries are suspended—that's front-page. Next March 11, with all academic and athletic feuds forgotten, alumni and students from these and 64 other Jesuit schools will gather fraternally in 200 U. S. cities to break bread and honor a common father.

Over 600,000 Jesuit students, past and present, are being invited to attend the Mass and breakfast on that date which will commemorate the fourth centenary of the death of St. Ignatius Loyola, founder of the Society of Jesus. The twelve-month period preceding July 31, 1956 has been named the Ignatian Year. St. Ignatius died in Rome on July 31, 1556. He was canonized along with St. Francis Xavier on March 12, 1622.

Each of the 28 Jesuit colleges and universities in the United States has been assigned a definite geographical area. Each college is at present coordinating arrangements for the celebration

## Congress Back to Business

This being a Presidential election year, the second session of the 84th Congress will be more than ordinarily allergic to matters political. It may happen, however, that a Republican Administration and a Democratic Congress will be less sharply divided over major programs than might be expected. When the Democrats won control of Congress in 1954, some observers were resigned to a tug of war between the White House and Capitol Hill that would end, after much unpleasantness, in a sterile legislative deadlock. Nothing of the kind happened. On the contrary, Mr. Eisenhower was able to gain several of his goals, despite GOP defections, because the moderate Democratic leadership in the Senate and House came to his rescue. A memorable example was the fight over extending the Reciprocal Trade Agreements Act.

What might be called the policy of constructive opposition, of which Senate Majority Leader Lyndon Johnson is the chief architect, will, of course, be subjected in the present session to new and more serious strains. The temptation to make political hay during an election year is hard to resist—and that goes for the men in the White House as well as for the men in Congress. Partisan clashes there will be, and even a few brawls. But the ideological distance between the President and a majority of Democrats in Congress is not so great as to preclude much cooperative endeavor.

### BIPARTISANISM

On the crucial issue of national security, for instance, the President can count on bipartisan support. A tendency among Democrats to criticize the Administration for subordinating defense to a balanced budget was very likely checked last month by the announcement that the President intended asking for a billion dollars more for arms in fiscal 1957 than is being spent this year. If controversy arises in the defense sector, it

will probably develop over foreign aid. Many Congressmen, Republicans and Democrats alike, will oppose the Administration's plan to place foreign aid on a more or less permanent basis. Even here, though, the President may have his way. It was a Democratic Administration, after all, that sired the Marshall Plan, Nato and Point Four.

The outlook for cooperative action on domestic programs is, naturally, less promising. In the 13-point legislative program that Senator Johnson proposed last November are several items which the Administration will fight tooth and nail. Prominent among these are proposals to restore high, rigid price supports for basic farm products, to cut taxes for low-income groups, to authorize a large water-resources program and to liberalize social-security payments for widows and disabled workers.

Much of the Johnson program, however, the Administration also favors. Under this heading fall proposals for an expanded highway-construction program, for Federal aid to school and hospital construction, for a relief program for distressed areas, and for liberalization of the McCarran-Walter Act. On these issues, as well as several others, the differences between the White House and the Democratic majority on the Hill are more of degree than of essence.

So far as the narrower interests of management and labor are concerned, little of moment will happen. No serious effort will be made to revise the Taft-Hartley Act. About all that can be hoped for is some necessary legislation governing the administration of union welfare funds and a fresh attempt to extend coverage of the Wage and Hour Act. Chances are not bright that recent and projected investigations of monopoly and the postwar rash of mergers will be productive of new laws. So long as the economy remains prosperous, only a minority in Congress wants to risk rocking the boat.

BENJAMIN L. MASSE

at focal points within its own area. Loyola University of Los Angeles, for example, is currently laying the groundwork for alumni gatherings at Santa Barbara, San Bernardino, San Diego, Phoenix, Tucson and Honolulu, besides the central one in Los Angeles on the Loyola campus.

Rev. Robert C. Graham, S.J., of Los Angeles is national chairman of the arrangements committee. National vice-chairmen are Fred Jacques of St. Peter's College, Jersey City, N. J., and Cecilia M. Lashley of Loyola University of New Orleans.

## Ford in Wall Street

Everything about the first public offering of Ford Motor Company stock has to be described in superlatives. The size of the offering—10.2 million shares by the Ford Foundation—makes it the largest common-stock offering in history. It will be handled by one of the biggest syndicates ever assembled in Wall Street—700 underwriters under the management of 7 investment banking concerns.

Purchasers will become owners of the world's third-largest industrial enterprise. They will also become owners of a company which this year will earn more than \$400 million, after taxes, on sales exceeding \$5 billion.

All these and many other interesting facts were revealed when on Dec. 22 the Ford Motor Company filed its first financial statement with the Securities and Exchange Commission. Hitherto, Ford finances have been a teasing subject of speculation in financial circles. As a family-owned company, which offered no stock for public sale, Ford was under no legal compulsion to publish annual detailed reports. It was widely known, nevertheless, that the giant enterprise navigated in heavy financial waters all during the 1930-40 depression decade. It may even be possible that World War II saved it from founders. The real turning-point came, though, after the war, when, following a loss in 1946, the company received big injections of fresh managerial blood. Since that time, Ford's progress has been one of the great success stories of the postwar era.

So far as the company management goes, the sale of this big block of stock to the public will make no difference. Still owner of 40 per cent of the voting stock, the Ford family will continue to exercise control.

Children, the aged and infirm, all received of the superabundance with which God has blessed this country over the past year. Such generosity shows us and the world that the much-belabored United States is not quite so materialistic as it is often painted.

A Buddhist priest in Japan came to the same realization. After living fifty years in seclusion, he came down from his mountain retreat in Otsu and dropped in to visit a U. S. Army camp. He was delighted and amazed to find that the soldiers actually used the camp chapel. "I thought you were all professional killers," he said, "but you use this church!" He decided to spend Christmas with the "professional killers."

For the first time since the 1917 revolution, Soviet citizens heard Christmas carols. They were sung over the Soviet state radio by members of the Negro company now in Leningrad to put on *Porgy and Bess*, already a sell-out. "Silent Night" and "Joy to the World" were their contribution to the Christmas spirit behind the Iron Curtain.

Generosity at home and friendliness abroad—those were not bad ways to usher in the spirit of the holy season, were they?

## ... And a Bad-Will Note

But peace on earth to men of good will won't be much advanced by the fact that Polly Adler's book, *A House Is Not a Home*, has been bought for Broadway presentation next season as a musical. This is the inexcusable publication by Popular Library in which the author tells all about her career in running "high-class" bordellos. The announcement states that the musical will not contain any of the book's "lurid details." We certainly hope not, but that is scarcely the point. When will theatre producers (and the movie magnates) begin to realize that there is such a thing as public good taste? There is a way of presenting such matters as prostitution in legitimate dramatic context, but not from the memoirs of a self-satisfied purveyor of the trade.

Our advice to Rex Charlton, who is reported to have bought the rights to the Adler book: drop it quick or you will addle still more the Broadway scene.

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## Washington Front

Beginning about 1944, and continuing in 1945 and beyond, the Soviet Union began the formation of what used to be called a *cordon sanitaire*, a belt of subservient or captive nations, running in a wide semi-circle from the Baltic around to the Pacific. Looking at a map at the time, I remember remarking in this space that there was one glaring gap in the belt by which an outside enemy might break through. That was Afghanistan, tenacious holder of the Khyber Pass, down which it was always feared that Kipling's "bear that walks like a man" might come. Hence the British Northwest Police in what is now part of East Pakistan. These and Afghans held the Russians off.

Seeing this gap in Russia's defenses, I have recently wondered why the West did not woo the Afghans more —tough and suspicious, though always hating Russia, as that people is. We did not, and now Soviet Russia seems to have wooed and won, to the tune of the equivalent of some \$100 million in promises.

There seems something fatalistic in the repetition of this sad story. They all let the Communists in to

"help" and they say, of course, there is no question of letting the party take over. Benes did this in 1945 and in three years had lost his country. Premier Abdel Gamel Nasser of Egypt is going through the same farce of letting the Communists in and saying, of course, they will not infiltrate us. A vain hope. Other Arab nations may fall with Egypt. And now come Burma, Afghanistan, and maybe India. It looks as if the lesson will never be learned. It seems almost certain that in three years at most Soviet Russia will have closed the last remaining big gap in the *cordon*. Russian armies will not be necessary for that. The dirty work will have been done by the home forces, who will have been perverted, just as happened in Czechoslovakia and elsewhere.

I remember when John L. Lewis was organizing the big industrial unions in CIO and brought in hordes of Communists, "because they knew how to organize." To the anxious protests of associates like John Brophy and James B. Carey, Lewis loftily replied: "Oh no, I am too smart for them." What happened was that when John left the CIO he saw five or six of his biggest unions completely controlled by the Reds, and they had to be expelled.

But can Afghanistan or Burma or Egypt, or even India do the same? Apparently they have the same blind spot. Time is running out for them. May they be enlightened before it is too late. WILFRID PARSONS

## Underscorings

LATIN RITE CATHOLICS in Lebanon will have an American as vicar apostolic, Rev. Eustace J. Smith, O.F.M., vice rector of Christ the King Seminary, St. Bonaventure, N. Y. The Apostolic Delegation announced Dec. 24 that Fr. Smith had been appointed Titular Bishop of Apamea Cibotus and Vicar Apostolic of Beirut. This vicariate apostolic was erected on July 4, 1953, and Bishop-elect Smith is its first bishop. . . . On Dec. 28 was announced the appointment of Msgr. John L. Morkovsky, director of schools in the San Antonio Archdiocese, to be Titular Bishop of Hieron and Auxiliary to Bishop Lawrence J. FitzSimon of Amarillo, Texas.

► LOYOLA UNIVERSITY, Chicago, reports the very successful operation of a pioneer program of teaching by closed-circuit TV inaugurated two and a half years ago by its School of Dentistry. Every classroom in the dental school is now wired for TV. Programs

originate either in the surgery or the school TV studio. Instead of five or six students gathered around a dentist performing some oral work, 120 can now watch the same operation on a large screen and follow the accompanying lecture.

► THE VICARIATE OF HIROSHIMA, by the addition in 1955 of a girl's high school built in cylindrical form at Hagi, and another high school at Okayama, brought the total of pupils in its school system to 3,623. Yamaguchi, in the same Vicariate, reported encouraging increases in baptisms.

► AMERICAN VISITORS to Munich in Germany who have prayed at the tomb of Fr. Rupert Mayer in the Buergersaal will be glad to know that the preliminary process of beatification has been completed and the documents forwarded to Rome for further action. Fr. Mayer, famous anti-Nazi preacher

in the Jesuit Church of Munich, was liberated from a concentration camp by American troops, but died shortly afterwards, in 1945, with the reputation of sanctity. A short account of his life in English can be obtained from Rev. Anton Koerbling, S.J., 47 Neuhauserstrasse, Munich, Germany.

► CARITAS CHRISTI Union, a secular institute for women, is now active in the United States. It has about 400 members in France, Brazil and North Africa. The U. S. address is: Caritas Christi Union, c/o Rev. T. M. Sparks, OP., 7200 Division St., River Forest, Ill.

► A CHRISTMAS CRIB in Corpus Christi, Texas, was the subject of a protest by a pro-segregation group, according to an AP report of Dec. 21. The group objected to the fact that one of the Wise Men was dark-skinned. It is a centuries-old convention in paintings of the Nativity to depict one of the Magi as a Negro, since they were supposed to represent all the races of the earth coming to adore the Christ-Child. C. K.

# Editorials

## Go and Teach

Not long ago two lovely young ladies, Joan and Pat, left college to become teachers—one in Omaha, the other in New York. After four years of frustration, Joan walked down the steps of her Brooklyn public high school and wrote a book telling why she was through forever with teaching.

Pat, after one year as a replacement teacher, hastened back to finish her senior year of college. Then she wrote the story of "the year she fell in love" (AM. 12/10/55) with the entire fourth-grade class of the parochial school in which she had taught, and told of her decision to make teaching her life work.

The circumstances in these two cases are different enough to make a simple comparison unfair. Our sympathy goes out to Joan. During four hard years before quitting she pluckily coped with a daily situation that called for the courage of a martyr and the endurance of a confessor. But we need an heroic band of Pats and Joans (who will not quit) to dedicate their lives to America's children in both public and private schools. Our teacher shortage could soon take on disaster proportions.

### UNCOMFORTING STATISTICS

Here's the story in sobering figures. In 1952 there were 29,000 teachers, six religious to one lay teacher, in 2,200 U. S. Catholic high schools and academies providing for 550,000 pupils. To meet the needs of 1960, present facilities must be expanded and many more schools built for an estimated total of 910,000 students.

What about the elementary-school situation? In 1954, there were 9,300 Catholic grade schools with 3.15 million boys and girls in attendance. These youngsters were taught by 72,000 teachers. The proportion of religious to lay teachers was seven to one. Within this

present decade, along with the enlarging of present school plants, enough new schools must be built to accommodate a new total of 3.6 millions.

Will there be a teacher for every classroom full of children? The answer is going to depend on the generosity of the Pats and the stick-to-it-iveness of the Joans—and of the Bills and Macs and Teds.

Bishop Bryan J. McEntegart, rector of the Catholic University of America, was speaking cautiously when he put the number of additional teachers needed by 1965 in our Catholic schools at 42,000—17,000 for the secondary schools, 25,000 for the elementary schools.

Multiply by five the 42,000 estimate of teachers needed in the Catholic system and you get the size of the corresponding need in the public elementary and secondary schools—before 1965. The school systems today are already shy 141,000 teachers. The college picture is even more grim.

There will continue to be thousands of generous young people, we pray, who will devote their lives to teaching as priests, brothers or sisters. But they will need help. It is a mistake to suppose that only religious teachers have a responsibility toward staffing the Catholic school. More and more Catholic lay teachers are entering the system each year. Many more will have to follow their example or the problem will not be solved.

Furthermore, Catholics share our national responsibility for building and staffing good public schools. We have no right to criticize the poor caliber of the education or the godless atmosphere in the public schools if through indifference we abandon them to the progressives and secularists.

Good schools aren't an accident any more than are good homes. The schools of America need thousands of you. Please think it over!

## The Pope on Colonialism

The terrible threat of atomic war which hangs over an uncertain world is a frightening thing. It was therefore natural that those portions of the Christmas message of Pope Pius XII which dealt with disarmament and the renunciation of atomic weapons (see p. 386) should have received the most conspicuous play in the press. Yet, even though West and East were tomorrow to hit upon some mutually agreeable plan for disarmament, we still could not rest secure in the belief that an era of peace was just around the corner. It is just as important, His Holiness stressed, that we go on striving to eliminate certain other root causes

of discord in the world which communism has learned to exploit.

Colonialism ranks high among these causes. Referring to the distrust and antagonism toward the West on the part of peoples still fettered by the unwelcome chains of colonial domination, the Supreme Pontiff stated:

In last year's Christmas message we indicated the points of dispute noted in the relations between Europeans and those non-Europeans who aspire to full political independence. Can these disputes be allowed to run their course, so to speak—a pro-

cedure which might only increase their gravity, sow hatred in men's souls and create the so-called traditional enmities? . . . Let not those peoples be denied a fair and progressive political freedom and [let them not be] hindered in its pursuit.

#### STAKES TOO HIGH

The stakes are far too high for the statesmen concerned to allow the warning of the Supreme Pontiff to go unheeded. As His Holiness notes, the continued suppression of a people's legitimate desire for political freedom can only sow discord from which a "third party which neither of the others really wants and cannot want" alone will profit.

The reference to communism as the "third party" is obvious. Moreover, recent history bears out the Supreme Pontiff. One has only to cite the tragic division of Vietnam as an example of how cleverly com-

munism, given the opportunity, can exploit the hatred fanned by years of colonial domination.

The West still has a mission with regard to the East. This mission will fail, however, if it is based on an "anti-communism founded on the slogan and defense of a liberty which is devoid of content." It will succeed only when the colonial powers

. . . set themselves constructively to work to extend, where it has not yet been done, those true values of Europe and the West which have produced so many good fruits on other continents.

Must it be said that the West, despite its Christian heritage, is powerless to establish a social order that will satisfy the demands of justice and liberty? For many centuries large parts of the world have looked to the West for guidance. This is the hour for creative leadership.

## Low-Income Housing

Under the dynamic leadership of Commissioner Joseph P. McMurray, head of the State housing division, New York is writing a new chapter in subsidized low-income housing that is certain to have national repercussions. Basic to this departure from established patterns is strong emphasis on the concept that incomes in themselves are not an adequate measure of family economic status. Only when incomes are related to family size, Mr. McMurray believes, can they be considered a reliable guide for public officials responsible for housing low-income groups. On December 21, the commissioner told the press in Manhattan:

We're up against the hard facts of life in housing. We have a responsibility under the law to all low-income families, not only those at the bottom levels. A family that has to support five children on an income of \$100 weekly before payroll deductions is a low-income family.

According to Mr. McMurray, about a million persons, or 250,000 families, in New York City alone are today living in slums or substandard housing. Since these families don't earn enough, on the one hand, to afford decent private housing and, on the other hand, earn too much to qualify for public housing, they have small hope of bettering their lot. Only by broadening the low-income concept, the commissioner argues, can decent housing be brought within their reach.

#### THE NEW YORK PLAN

Mr. McMurray's plan for expanding the low-income group consists in the simple expedient of raising rents in State-aided housing projects. Under N. Y. State law, which in this respect is similar to Federal law, eligibility for public housing is related to income. Thus, only those are admitted to subsidized projects whose incomes do not exceed the rent charged by more than six times. At a \$9-a-room average—the rate charged in the older housing developments—only those families

are eligible whose incomes do not exceed \$2,448-\$3,528, depending on the number of children and number of bedrooms. By raising the rate to \$12 a room, the income limits are hiked automatically to \$3,256-\$4,692. This change, already in effect in newer housing projects, enables nearly 60 per cent of the families in sub-standard apartments to qualify for public housing.

Eventually, Mr. McMurray would like to see rents raised to \$15 a room. This would enable families earning as much as \$5,856 a year to qualify for public housing. It would satisfy the housing needs of three-fourths of the families now very badly housed.

#### SOCIAL ASPECT

The commissioner's expectation that this program might "blow up a storm in certain quarters" will most likely not be disappointed. It is sure to arouse that hard-core minority which regards all government provision for low-income housing as "socialistic." But it will also disturb some in that larger group which accepts the need for a limited amount of public housing. Despite the depreciation of the dollar, it is not easy to think of families in the \$5,000-a-year class as part of the low-income group. To such well-meaning citizens Mr. McMurray might answer that perhaps they have not tried raising, as he has, a family of six children in a large American city.

Nor is New York's housing commissioner concerned solely with the economics of housing. Like other students of public housing, he is distressed by the drab uniformity of life in projects where the income range is very narrow. He refuses to believe that it is American policy "to set up ghettos, either economic, social or racial." By reaching upward to what is generally considered the lower middle-income group, Mr. McMurray would make public-housing developments more of a cross section of our population. This, too, is a worthy objective. We wish the commissioner well.

Father Gannon, S.J., former president (1936-1949) of Fordham University, was on the Ford Foundation's advisory committee for the grants to private colleges announced December 12.

## Colleges in the Marketplace

Robert I. Gannon



A FEW YEARS AGO, "utility" would have been an offensive word to use in connection with a college of liberal arts. Its faculty would have insisted that its purpose was not utility; it was, in the old cliché, to teach the young how to live—not how to make a living. What they said came down to this: "Let the students go to some grimy professional school to learn how to get ahead in the world, or to some equally grimy graduate school to count semicolons in the First Folio with an eye to a doctor's hood and a higher salary. We teach them through the liberal arts how to use their leisure hours, how to appreciate beauty in every form, especially the form of verbal expression. We have nothing in common with the world of business." And the business world promptly answered: "You're right! We shall therefore give our filthy money to the things that interest us, to the technical preparation of experts, to practical problems of public health or to further research in the field that concerns us most."

In the aftermath of World War I, the increasing importance of economics, political history and the physical sciences as components of the liberal-arts course began to give the colleges some claim to the attention of the marketplace, so that the emphasis in many colleges underwent a noticeable change. The air was soon full of pre-medical, pre-law and pre-engineering. A curious degree appeared on the scene: a B.A. in B.A.—a Bachelor of Arts in Business Administration. There was some alarm expressed. The liberal arts of tradition were beginning to sink beneath the waves of a practical sea.

Then came the 'thirties with their sudden spurt of neo-humanism. Scholars flocked to a standard that would lead them against scientism, naturalism and progressivism, a standard that was kept occasionally in the armory of the University of Chicago. There they had a president at the time who was as modest as he was taciturn, but a man with the courage of his convictions, which were numerous. He believed that a university could have a great president or great football, but not both, so instead of resigning, he dropped football.

With the aid of Mortimer Adler, the discoverer of

St. Augustine, who was known locally as the Jew who was making Catholics out of Protestants, he evolved the Great Books program and fought with large sections of the faculty. The bachelor of arts degree he threw into Lake Michigan on the charge that it was "the protector of an archaic and disintegrating collegiate organization, given at the wrong point for the wrong reasons." But the height of his idealism and courage was attained when he turned thumbs down on honorary degrees for industrialists. In this *beau geste* too many followed his example, and the financial ice age descended again on the liberal arts.

Up to and including the first year of the World War II, the curricular trend in the colleges was encouraging enough, finding its most publicized expression in the Harvard and Yale Reports, both of them recognized as echoes of the *Ratio Studiorum*, the traditional Jesuit scheme of studies. But with all this progress in restoring the purity of the liberal arts, there was a growing anxiety with regard to their support. If a professor of literature was to receive as much in salary as a member of the typesetters' union, the college would have to get money from the Federal Government, a prospect that made private institutions fear for their independence.

### BUSINESS BENEFACTIONS

Then suddenly, almost without warning, the sky began to brighten. The colleges saw a new way out of this dark dilemma. It was no longer to be "hell or Connaught," extinction or Federal aid. There was now a *tertium quid* in sight—big business. This time, however, it was not the liberal arts that had changed, but the men in the marketplace. Great corporations, schooled in world trends and now thoroughly frightened by what they had seen, began to extend the word "useful" until it covered not only the things of the counting room, but even the things of the spirit.

As a result, an increasing number of gifts have lately been announced. Some, like The Ford Foundation's \$210 million for teachers' salaries, are aimed solely at

the preservation of the liberal arts. Others, like the Sears-Roebuck and *Time-Life* benefactions, by making scholarships available in any college of the winner's choice, are aimed in the vast majority of cases at benefiting the cause.

Similar appropriations are now confidently expected from enlightened labor unions as well as from the stockholders of oil and automobiles, for all responsible men in the ranks of labor and management seem more than ever to have something in common. They seem to be going conservative in the best sense of that much-abused word.

There was a time when big business was too often identified with wild speculation, and the unions with disorder. It was so in the days of the Fisks and Goulds and Vanderbilts, and even later when Morgan and Hill and Harriman held the spotlight while the country held its breath. They rocked the U. S. Treasury with their battles for the Erie Railroad and the Knickerbocker Trust, but big men today are fighting for very much higher stakes without rocking anything in Washington.

#### THE NEW DARK AGE

Responsible labor leaders and financiers are beginning to fight for the preservation of our way of life. And this they are doing, not only because they are in private life fathers of families, citizens of their country and creatures of Almighty God who can see in a worldwide threat to our Western inheritance a threat to their homes, their country and their religion, but because as businessmen guided by the profit motive, they need our way of life. They need peace and freedom and integrity and above all, perhaps, hope. For despair, the spirit of modern culture, is bad for business as it is for everything else.

No one, however, should blame the directors of a great corporation for not recognizing sooner the importance of the liberal arts. These have been, after all, dark and bitter years since our World War began in 1914, years marked by such disaster, much destruction of wealth, beauty, life, health, purity, justice and charity. The fate of the liberal arts might well have seemed to leaders of business a very minor tragedy, until they began to realize its bearing on all the rest, until they began to realize that a great part of the surrounding gloom was due to the absence of intellectual as well as spiritual light.

You remember the famous speech made by Viviani in the Chamber of Deputies a half-century ago when he felt that he had annihilated religion in France: "This day," he cried, "we have put the lights out in heaven and they will not be rekindled in our time." It has been left to our day to see the lights of secular learning going out all over the world. On the mainland of Asia the darkness is impenetrable, but the twilight in Europe is even more alarming. Europe, after all, has been for two thousand years the source of Western culture—Judean and Greek culture baptized in Eternal Rome—and the universities have been for centuries the storehouses of Europe's thinking. Russia and Germany

were casualties before the war, Italy to a less degree. In all of them the discovery and transmission of truth, the creation and appreciation of beauty, have been distorted to promote political ends.

After the invasion of Poland, the liberal arts died out in a dozen other foreign countries, a brutal fact underlined by the opening of the Free University in Exile at Strasbourg. There 125 refugees have gathered as the pitiful representatives of the whole slave world to study, not methods of manufacture, but philosophy and history and their own native literature. These at all costs they must keep alive.

In Western Europe, where universities are still bravely rebuilding after the storm, the planners are plagued not so much by poverty as by the dread of invasion and war. But even if their fears prove to be groundless, even if the strange, fat smile in Moscow turns out to be something more than a sardonic grin, how many generations will it take to restore what Europe used to regard as ordinary? Conservationists are worried in this country because four inches of topsoil which were a thousand years in accumulating have been washed away since the Declaration of Independence. The culture of Europe has lost more than four inches of its topsoil and when will that be replaced?

This is the sobering loss that our great corporations have to contemplate. It is a loss that finds no compensation whatever in the breathless pace of our scientific discovery. As Charles A. Lindbergh has written so movingly in *The Spirit of St. Louis*:

I saw the science I worshiped and the aircraft I loved destroying the civilization I expected them to serve, and which I thought as permanent as earth itself. Now I understand that spiritual truth is more essential to a nation than the mortar in its cities' walls.

With the same reasoning, our industrial leaders have come to the conclusion that for the next few decades at least, preservation is even more important than further advancement.

#### PRESERVING OUR HERITAGE

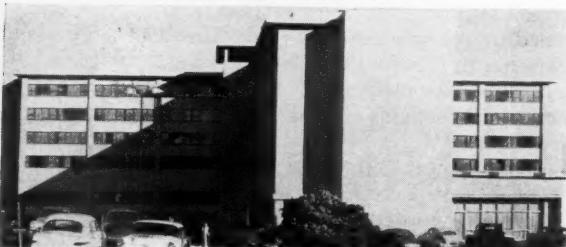
That is why thoughtful men today are conservative men, in the original meaning of the word *conservare*. They want "to gather together and preserve" the inherited treasures of our past which we call civilization, and study has convinced them that these treasures have come to us through four main channels of communication: the family, the church, the courts of law and the liberal arts. The inner life of a family is beyond the reach of a corporation. The church means too many things to too many people to be the object of corporate giving, and the courts of law must be regulated from within and publicly supported. But the liberal arts can be directly subsidized, protected and developed, so that when in the future we see General Motors or Standard Oil or the International Ladies Garment Workers' Union giving millions for the preservation of the liberal arts as a channel of tradition, we can attribute their motive, not to sentimentality, but to sound business sense.

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# Talent in the Colleges

ROBERT B. MORRISSEY

SOME OF US MAY derive vicarious comfort from the generally accepted and very probably true statement that the United States is ahead of Soviet Russia in the design and production of nuclear-fissioned and thermonuclear weapons. We are also regarded as being ahead in the development of nuclear reactors and their application to scientific research, the production of radioactive isotopes, the development of nuclear energy for submarines and surface ships and, in the not-too-distant future, nuclear-powered airplanes and generating plants for electrical energy. Yet a realistic look ahead should be quite disturbing even to the most complacent of us.

## SOVIET SCIENCE PULLS AHEAD

Intelligence reports of what is going on behind the Iron Curtain are somewhat uncertain in their estimates. Allowing for this, it is pretty generally believed in scientific circles that the Soviet Union is currently training scientists and engineers at a higher rate than the United States. According to Dr. M. H. Trytten, director of the Office of Scientific Personnel of the National Research Council, our supply fell from a peak of 50,000 engineering graduates in 1950 to 19,000 in 1954, but increased to 21,500 in 1955. Yet U. S. industry needed an estimated 37,000 engineers in 1955. Soviet Russia, however, increased its supply from 28,000 engineering graduates in 1950 to 53,000 in 1954. In the next ten or twenty years the Soviet rate may climb to several times ours, unless, of course, we take effective remedial action.

Equally disturbing is the statistical report that since the turn of the century the number of high-school students studying physics has declined from 19 to 4.5 per cent. Likewise, algebra students have decreased from 56 to 24.6 per cent, and geometry students from 27.4 to 11.6 per cent. These statistics are doubtless reflected in the report by Dr. Alan T. Waterman, director of the National Science Foundation, that the natural-science graduates from our colleges have decreased from 59,000 in 1950 to 29,000 in 1954.

We need not labor the point that scientists and engineers are a prime requisite for the defense of this nation and the free world; and they are equally vital to our peacetime economy. The first decade of the

Atomic Age has now passed and we are already in the age of nuclear power and automation. In a few years we shall be in the age of rocket satellites. To maintain and properly exploit this highly technical era, we shall obviously need an increasing supply of scientists and engineers; but to live and prosper in it, we shall need trained scholars in all the professions and walks of life that are vital to our common weal.

## TEACHERS IN SHORT SUPPLY

There are other foreboding signs of critical shortages. Dr. Lee DuBridge, president of the California Institute of Technology, has reported that the demand for young Ph.D.'s in science is so great that they are walking out of the graduate schools into industrial jobs paying from \$8,000 to \$10,000 a year. Business and industry are offering scientific graduates a variety of inducements in addition to attractive salaries. Young scientists no more than a few years out of college not infrequently receive higher salaries than their former professors. Faced with such strong competition from the outside, many colleges, particularly the less highly endowed, are finding it difficult to retain their younger faculty; especially if their qualifications as trained scientists, economists and the like are desirable outside the ivory towers.

President DuBridge and others see in this situation real cause for alarm, for they believe that it will lead to a decline in pure research. This type is most generally carried on in universities and colleges, and more often than not it yields the basic scientific discoveries that are later developed by industry and become widely beneficial to mankind.

An equally serious problem is that of providing science teachers in adequate supply. The *New York Times* reported on June 18, 1955 that our colleges graduated 57 per cent less licensed science teachers and 51 per cent fewer certified mathematics teachers than five years ago. Dr. M. H. Trytten comments:

The best [science] teachers are leaving the profession. They can get far more money elsewhere if they are good in science and mathematics. Government and industry are grabbing them at prices ranging from \$5,000 to \$10,000 a year.

About 1960 the bulge in the population wave will begin to hit our colleges, and by 1970 our enrolments may be up by 75 per cent or more. What then? If Catholic lambs are not to eat the ivy of secularism and materialism, we shall need a much larger supply of

Dr. Morrissey is professor of physics at Manhattanville College, Purchase, N. Y.

qualified lay teachers, both scientific and non-scientific. In many of our Catholic colleges the lay faculty now outnumbers the religious; in the college I know best, there are five lay faculty to every two religious.

According to a recent survey made by Manhattan College, New York, the Catholic school system will by 1965 need to construct 4,650 new buildings, add 42,750 teachers and expend close to \$500 million more annually. Catholic elementary schools—where the ratio of religious to lay teachers is 14 to 1—will require 15,400 more religious and 1,180 more lay teachers, at an additional cost of \$10.2 million; while Catholic high schools will need 26,170 teachers at an additional expense of \$84 million.

How the colleges and secondary schools will meet these serious problems is difficult to predict. It goes without saying that new resources must be found and tapped, and that alumni and alumnae must assume a larger share of the colleges' financial burdens.

#### ROLE OF INDUSTRY AND FOUNDATIONS

The Carnegie Corporation recently granted \$300,000 to the American Association for the Advancement of Science, to be used by the latter to set up nation-wide programs to encourage high-school students to become scientists and engineers. The duPont Co. will make grants from a fund of \$291,000 to colleges and universities to help improve the teaching of science and mathematics. This is part of an over-all educational program for 1955-56 for which the company has established a fund of \$800,000.

The General Electric Co., as part of its educational program for 1955-56, will award some 200 fellowships to secondary-school science and mathematics teachers, and will also make grants to colleges and universities which, under the terms of the "corporate alumnus" program, will match similar gifts from the company's employes. The Westinghouse Co. has also announced a new \$4-million, five-year program which will provide contributions to privately endowed colleges and universities to assist them with their regular operation, construction of needed facilities and laboratory equipment.

On September 7, 1955 the Ford Foundation announced the establishment of the National Merit Scholarship Corporation (AM. 10/15/55), which received initial grants of \$20 million from the Ford Foundation, \$500,000 from the Carnegie Foundation, \$600,000 from the Sears-Roebuck Foundation and \$30,000 from Time, Inc. The scholarships will be awarded for the first time in May, 1956. Most recently, the Ford Foundation announced on December 12 a grant of \$500 million to private colleges, hospitals and medical schools, which AMERICA discussed in its issue of December 24.

These are all steps toward the solution of the over-all problem, but a great deal more must be done if effective results are to be realized.

In some instances the general problem may provoke a re-examination of educational requirements. And out of this may evolve renewed convictions about the worth and dignity of college professors and teachers generally.

Thus there may be a reordering of educational values in terms of the good professor on one end of the log and the student on the other.

But the problem is larger than that of improving the economic status of teachers. There are other important factors which contribute to its complexity. There is the student at the other end of the log. We need an ever growing supply of talented youth who will be the scientists and professional leaders of tomorrow.



#### WHERE IS THE TALENT?

It may well be that British generals are formed on the playing fields of Eton, but our leading scientists have not come in large numbers from the ivy league. In their study of *The Origin of American Scientists* (Science, vol. 113, May 11, 1951) Profs. Robert H. Knapp and Hubert B. Goodrich of Connecticut Wesleyan showed that "the vast majority [of our eminent scientists] came from small liberal-arts colleges, many of obscure reputations." As a leading scientist and educator remarked to the writer, "Talent may be anywhere." It may be in very humble quarters: a crowded city tenement, a whistle stop in the prairies, a refugee settlement; or it may be in prosperous suburbia. Scholarship is not confined to a particular race, creed, country or economic status. *Talent is where you find it.* It must be sought and given the opportunity to develop or our civilization will pay a heavy price for its failure.

Many of our colleges have a long and praiseworthy record of scholarship aid to worthy and talented youth.

(Continued on page 398)

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In Catholic colleges the living endowment of the dedicated service of the teaching religious provides for a very considerable portion of the scholarships given to their students. Scholarship aid may be full tuition and residence, tuition only, partial tuition, specific grants, or loans to be repaid within a specified period after graduation. The awards may be based solely on competition, on need plus scholastic standing, on achievement and association with a particular organization, or they may be earned through part-time work by the recipients.

#### OFFERING OPPORTUNITY TO TALENT

For a number of years now, enlightened industrial concerns have awarded competitive scholarships. In addition to its widely publicized science-talent scholarships, which are awarded competitively after a nationwide search, the Westinghouse Company awards 13 four-year scholarships at the Carnegie Institute of Technology. The Bell Telephone Laboratories, the duPont Company, Eastman Kodak, the Thomas A. Edison Industries, the Gulf Oil Corp., Merck & Co. and the Union Carbide and Carbon Corporation are among other well-known companies that contribute substantial scholarship aid.

Fraternal orders, labor unions, alumni groups and many other organizations contribute a considerable number of scholarships. The interest from a million-dollar fund set up by the Knights of Columbus has provided for many K. of C. graduate scholars at the Catholic University of America. Under a most unusual arrangement, 18 boys and 8 girls who are sons and daughters of members of Local 3, International Brotherhood of Electrical Workers, AFL, recently received six-year college scholarships, each valued at \$5,280. These scholarships are provided through a labor-management agreement which requires each electrical concern that does more than one million dollars of business in any given year to give one scholarship. This plan might well receive consideration by other labor unions.

Also noteworthy is the science-talent search conducted by the Catholic Science Council of the Archdiocese of New York, wherein students in the parochial high schools and academies of greater New York competed for eight scholarships donated by a number of Catholic colleges in the New York area. The contestants were rated jointly on scholastic achievement and on individual science projects. (One contestant built a Van de Graff high-voltage generator.)

#### IMPORTANCE OF HIGH SCHOOLS

This last program clearly recognizes the value of beginning the talent search at the pre-college level. It is in the high schools that formative influences are most effective in guiding and inspiring talented youth. And it is to these critical secondary-school years that we should direct much attention in the highly important work of developing scientists, engineers and scholars generally. This, of course, is not to say that there are not other significant influences; the home and the elementary schools provide highly valuable guidance and

inspiration in this work. Far too many high-school students who are scholastically in the upper quarter of their graduating classes do not go on to college.

In recent years the National Science Foundation, the Fulbright Act and the Ford Foundation have provided a great many graduate scholarships and fellowships. The NSF offers annually over 700 graduate and about 80 post-doctoral fellowships on a competitive basis to qualified science students. Unlike those of the NSF, the Ford Foundation and the Fulbright fellowships are not restricted to the sciences.

Many leaders in science and engineering education are alarmed by what they allege to be the decadent condition of science and mathematics education in our secondary schools. Dr. Howard A. Meyerhoff, executive director of the Scientific Manpower Commission, and Dr. Henry H. Armsby, chief of engineering education of the U. S. Office of Education, assign the blame for this condition to: 1) poorly qualified science and mathematics teachers; 2) a soft educational policy which emphasizes the easy courses and avoids the harder courses in physics and mathematics; 3) adverse science counseling by guidance counselors. It is estimated that half a million students are being taught mathematics by poorly qualified teachers, and that 60 per cent of that number are being taught physics by unqualified teachers.

Dr. Alan T. Waterman's "The Science of Producing Good Scientists," in the *New York Times Magazine* (July 31, 1955), inspired Rep. Irwin D. Davidson of New York to introduce before the Congress measures that would:

1. Provide \$250,000 to cover the cost of preparation and distribution of science teaching texts and laboratory manual supplements for public elementary and secondary schools.
2. Institute a national program of ten college scholarships per State each year for needy students who qualify in a nation-wide examination.

#### TO RESTORE A BALANCE

Obviously there is always the possibility of over-emphasizing science and mathematics and thus upsetting the balance that should obtain in the well-planned curriculum. Just now, at least, this danger seems somewhat remote. However much science may be emphasized in positivism, scientism and various other pseudo-sciences and materialistic philosophies, we are nevertheless suffering from a de-emphasis on mathematics and the basic sciences; and this has brought about a serious imbalance which should be corrected.

There is no easy or magic solution to this complex problem, but it is reassuring to know that the fundamental requirements are no longer obscure and that real progress is being made along several fronts. The solution of this problem vitally concerns all of us. It is one to which nearly everyone can contribute in some measure, especially in seeking out gifted youth, whoever and wherever they may be, and helping them to develop their God-given talents.

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# **TOTEMISM AND RELIGION —The Life Account—**

FORAYING recently into man's prehistory, *Life* featured in its issue of December 12 a vivid portrayal entitled "The Dawn of Religion." In a series of exquisitely colorful paintings, supplemented by an essay and a photo story of Australian aborigines, *Life's* Epic of Man presented what was obviously meant to be a scientific reconstruction of the origin of religious beliefs and practices.

What actually emerged, much to my surprise, was a bit of science fiction wholly slanted to conform to the dogmas of Freud and Durkheim. Fifty years ago, the founder of psychoanalysis had decreed (after borrowing the idea from Robertson-Smith) that religious beliefs were rooted in totemism. By thus equating man's most serious quest with the play-rites of jouncy primitives, Freud hoped to dispose of what he called "the universal obsessional neurosis of mankind." Durkheim likewise, in his *Elementary Forms of Religious Life* (1912), endeavored to trace the origin of religion to the totemism of the Australian primitives.

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**By Albert S. Foley, S.J.**

Department of Social Sciences  
Spring Hill College, Mobile, Ala.

While studying anthropology under an internationally known anthropologist at one of our large State universities, I became quite interested in these theories, and especially in the battle over the empirical verification of them in the exhaustive studies of primitive man.

I was therefore somewhat intrigued to read, in the *Life* essay by Lincoln Barnett:

Involved in every aspect of aborigine religion and social life is the unifying strand of totemism—i.e., the belief that every individual and group from family to tribe is the guardian of mythological symbols and is allied spiritually with some animal or plant species, depending on that species for its well-being (p. 90).

I was further struck by the wide assertions that totemism "links the ordinary workaday world and the eternal 'dream time'—the spirit realm which undergirds the entire system of nature"; that it "insures that no man need feel alone"; that it "establishes rules of behavior for all occasions"; that it "regulates marriage, . . . education, religious practices and diplomatic relations" (p. 96). I wondered what contributed to this easy interchange between totemism and religion, this

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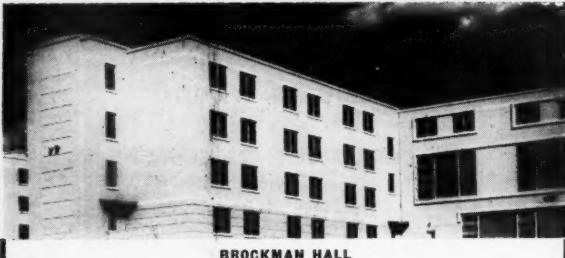
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practical equating of the two, since for fifty years anthropologists have been battling over the question as to whether they are related at all.

It seems to me that one might pause to glance at some aspects of this dispute among anthropologists, lest the long list of names of prominent and obscure anthropologists appended to the article as "consultants" might tend to give it a plausibility it does not possess.

In the first place, practically all the anthropologists own and acknowledge that totemism is a system of beliefs and practices concerned with the cult of the tribal mascot—a bear, a wolf, a reindeer, a horse, etc. Vestiges of these primitive practices survive today in the form of mascots for teams in sports: the Chicago Bears, the Detroit Lions, the Baltimore Orioles, to cite but a few playful totemic examples. The animal symbol is in some way a representative of the team spirit, an embodiment of team characteristics. It is in no sense a "god" of the team or the group. Worship of the totem is indeed often sacred and serious, but not religious in any comprehensible sense.

This simple empirical phenomenon is not enough for Durkheim, Freud and the *Life* theorists. Where any open-minded observer can readily see the difference between one's behavior in an athletic stadium on Saturday afternoon and one's conduct in a somber religious setting on Sunday morning, these theorists believe that among primitive men in Australia the phenomena of totemism were identified with their religion.

## WHAT IS RELIGION?

Like Freud and Durkheim, the *Life* theorists set the stage for this neat little trick of anthropological gymnastics by being quite vague about the notion of religion. Nowhere in the *Life* article is God mentioned. Nowhere is the definition of religion given as that system of beliefs and practices concerned with man's relationship to God. There are only vague hints that the supernatural is "what lies outside the light of the campfire"; that ignorant early man could only "imagine some all-powerful and supernatural volition behind" the sun, the seasons, the stars (p. 76).

In quest of this type of primitive tribe, possessed of totemic beliefs and practices but bereft of religion, the *Life* theorists, like Durkheim, fastened upon an Australian tribe of preliterate primitives. Here surely is "evidence" that totemism represents the "dawn of religion," the "elementary forms of religious life," the first ventures in religious behavior.

There are two questions that are investigated by anthropologists in this connection: 1) is totemism a form, even an elementary one, of religion; and 2) do the Australian (and other) primitives have *only* totemic and no religious beliefs, or religious beliefs and practices with no totemism from which they "evolved"?

In regard to the first question, one of the foremost authorities on primitive totemism has a pertinent observation. Sir James Frazer, famed for *The Golden Bough*, states in his volumes *Totemism and Exogamy* (I. p. 115) that there is nothing specifically religious about the beliefs and practices involving the central

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core of totemism. Totemism is a sacred system of social beliefs and practices centered around tribal unity, group solidarity and the spirit of fellowship. The *Life* article vividly points this up. It should have been entitled "The Dawn of Teamwork." It begs the question about the "Dawn of Religion."

#### ABORIGINAL THEISM

As regards the second question, *Life's* treatment stops short of the evidence it should have presented if it were sincerely seeking the "Dawn of Religion."

Anthropologists have found cogent evidence of prehistoric theistic religion among these backward tribes of the subcontinent. A. W. Howitt, as early as 1882, reported the existence of an early monotheism among the Australian pygmies. In her book, *Australian Legendary Tales*, Mrs. Langloh Parker demonstrated the existence of a primitive belief in a great high God among the Euahlayi of Australia. Foy, in 1908, summed up the Australian material thus:

It is at first sight surprising to find, especially in Southeast Australia, a belief in one God, known as "father" or "grandfather," who is supposed to have created man and the principal phenomena of nature, to have taught men how to make weapons and tools, and to watch over the preservation of tribal laws, especially the correct performance of the complicated ceremonial connected with the initiation of young men.

Moreover, the oldest (ethnologically) tribes of Aus-

tralia, the Ituri Pygmies, the Kurlin, the Yuin, the Wiradyuri-Kamilaroi, the Kurnai and the Warramunga, either have no totemism at all or have only fragments of it, acquired at a later-than-primitive stage of their development. Nor is it possible to dismiss their obvious and documented belief in a Deity as traceable to Christian missionary influence. Some of these tribes, when first studied by explorers and anthropologists, had not yet come into contact with any missionary efforts whatsoever. But they had a clear, if rudimentary, set of beliefs in a Maker-God.

It was the evidence from these tribes that split the ranks of British anthropologists in the 1890's and severed from the founder of the British school, Sir Edward Tylor, the many followers who could not reconcile his evolutionary theories with this verified data. It has set against Tylor, Freud and Durkheim a whole array of prominent names in anthropology: Bronislaus Malinowski, Andrew Lang, John R. Swanton, Robert Lowie, Robert Redfield, Paul Radin, Clyde Kluckhohn and Sir James Frazer. Says the last-named:

Pure totemism is not in itself a religion at all; for the totems as such are not worshiped, they are in no sense deities, they are not propitiated with prayer and sacrifice. To speak therefore of a worship of totems pure and simple, as some writers do, is to betray a serious misapprehension of the facts (*Totemism & Exogamy*, IV, p. 27).

This brief summary represents not only Frazer's opinion, but that of a great many modern anthropologists.

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# ONE WAY TO READ

HAROLD C. GARDINER



One reason Johnny can't read, we were informed in a recent book, is simply that he does not know the relationship between letters. Show Johnny, if I may somewhat simplify the book's contention, the word "head" and he will recognize it and pronounce it correctly, but then point to the word "heal," and Johnny, if he has been subject to no phonetic training, will triumphantly pipe "head" again. This is because he has never realized the relationship—the similarity or the difference—between the "d" and the "T" in the respective words. The two words look alike; the relationship of the individual letters to the words has not been caught.

It strikes me that something like this happens to many adults who are puzzled about their reading. They know, vaguely, that it ought to mean more in their intellectual and cultural—not to mention their spiritual—lives. But how to make it mean more is something that they either did not get in their school and college days, or else have long forgotten. So, in this age of "how-to-do-it-ism," I venture a suggestion on how to read. It is but one way to try to solve the problem; there are others and this one may not be the best. But I think that it is simple, can prove exciting and may well bear good fruit.

It is simply the technique of trying to see the relationship between books and types of books. If you read one type of book only—say fiction or history or biography—the chances are that you are a bit like Johnny in his inability to recognize the relationship between letters. You may be saying "head" all the time when it ought to be possible to broaden your vocabulary a little and say "heal." For that is what fruitful reading ought to do; it ought to broaden one's vocabulary, not of mere words, but of life. Reading can deepen and make more significant what contemporary critics like to call the "dialog" of living.

The scheme is this. If you have read a fine book in one field, search around or get someone to help you search, for books in other fields on the same or a re-

lated topic. That's all there is to it—though the search may be a little arduous. There are more helps at hand, however, than most readers suspect.

Let's see how this might work out. You have just finished, let us say, *Andersonville*, by MacKinlay Kantor. I hope you are the mature reader we always have to envision when we talk about such books. Well, you are such a reader and you have been much impressed by this novel about the Confederate prison and the heroes and villains in and out of the stockade. But then you say to yourself: "I wonder if the book is historically accurate?" So, off you go on the search. What would you look for? The bibliography in the back of the novel, obviously.

But by then, your interest in the Civil War has been whetted, and you find yourself reading about the great leaders on either side, *Lee's Lieutenants*, by Douglas Freeman Southall, for example, or *Grant and the American Military Tradition*, by Bruce Catton.

Let's take it another way. Suppose you have not started with fiction, but with history. You have read the third volume of Fr. Philip Hughes' history of the Reformation in England. You would like to see some of the characters in more dramatic guise than they are permitted to wear in the sober pages of history, even in the well-written pages of Fr. Hughes' account. So, you turn to *The Man on a Donkey*, by H. F. M. Prescott, or to *Thunder on St. Paul's Day*, by Jane Lane. In both books you see the drama and tragedy of the period vividly and personally—the way good fiction portrays an era through characterization. These books, in turn, may pique your interest in, let us say, the economics of the period. So, you will find that a book like Cunningham's *The Medieval English Guilds* will give you much to think about, with special thoughts about the labor situation today and the adaptability to today's scene of the papal thought on vocational groups.

So it may go. Fiction leads to history, or history to fiction. Any good book will start thought going, and you will discover boundaries being widened and horizons transcended. And that is what we have suggested earlier when we talked about the "dialog" of living. The dialog consists in asking questions throughout our lives: questions, not in a cynical spirit, but with a sincere desire to get answers. The answers will come, from one's faith, first of all, and from other sources as well. But we have to ask the questions. We have to be intellectually alert, and one way to keep alert is by reading.

Where will we find all these cross-references, from fiction to history to economics to biography and so on? I suggest that you call on the resources of your local library—or perhaps of the college library to which you have so seldom resorted after graduation. Your college can do more for you than ask you for contributions—it can help you, among other things, to develop reading habits that will keep you abreast of the great dialog that ought to concern all of us in our adult lives.

# BOOKS

## Three for Philosophers

### INTRODUCTION TO THE PHILOSOPHY OF BEING

By George P. Klubertanz, S.J. Appleton-Century-Crofts. 300p. \$3

### INTRODUCTORY METAPHYSICS

By Avery Dulles, S.J., James Demsky, S.J., Robert O'Connell, S.J. Sheed & Ward. 345p. \$4.50

There has been for quite some time a deplorable scarcity of metaphysics textbooks. Surely, professors and students will rejoice at the publication, almost simultaneously, of two works in that field.

Fr. Klubertanz's personal philosophizing within a pure Thomistic framework represents a sound methodological approach. The 14 chapters of his new book, well written and carefully edited, also reveal a mastery of ontological issues. These include the first analogy of being, the intrinsic principles of change and being, the principles of being as analogously one, causality and finality, the cause of limited beings, the transcendentals, the accidents, both general and formalized. Each chapter concludes with a list of readings and selected passages from St. Thomas Aquinas.

The second introductory publication lacks the editorial distinction and Thomisticity of the first. Messrs. Dulles, Demsky and O'Connell have seen fit to fuse general metaphysics, cosmology and natural theology into one treatise. The four parts include the approach to being, structure of finite beings, their change, multiplicity and limitation, the source of finite beings, and the order of beings. The last chapter is an analysis of activity and purpose, God's intelligence and will, and the realization of God's purpose.

Though the subject is brilliantly treated, one may wonder if the authors, and their work, would not have benefited, considering that this is a textbook, by weighing the disadvantages of such a fusion of areas. Or at least one may question the realism of the affirmation:

In most colleges in the United States today, it is not practical to offer, or at any event to require, separate courses in each of the disciplines listed above.

Serious scholars will take exception to the authors' perpetuation of the Wolffian division of metaphysics, despite the fact that it "has found acceptance with many authors."

Is it not to misunderstand or ignore the evolutionary nature of Thomistic contemplation to assume that rational psychology, "or at least the philosophy of human nature, will be taught as a follow-up course to the present course"? In these times of "self-study," and "return of the liberal arts," teachers of philosophy are more and more looking toward the idea rather than the practical.

Can the ideal be practical? Fr. Klubertanz's work is a positive answer.

ROLAND HONDE

### INTRODUCTION TO THE SCIENCE OF METAPHYSICS

By Henry J. Koren, C.S.Sp. Herder. 270p. \$4.50

The planning of this book is excellent. The author divides his treatment into two main parts: "The Philosophy of Being in General" and "The Philosophy of Finite Being." As subdivisions of these general headings he deals with the various problems that metaphysics presents. All the chapters end with a brief and well-done summary of their contents. Most of the chapters also include "Historical Notes," which indicate, perhaps too briefly, the position of those who disagree with Thomistic theory.

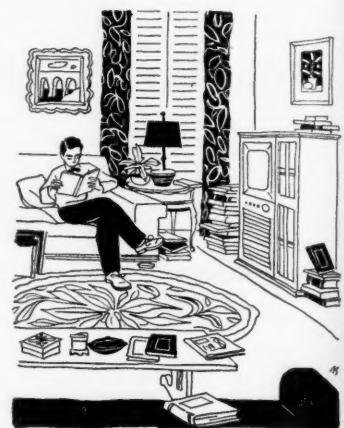
This reviewer believes that Fr. Koren, in view of his over-all purpose, might have enlarged these "Historical Notes." For he tells us in the preface:

It is a matter of experience that a study of metaphysics not only makes the student acquainted with this fundamental science but also is most powerful in developing his power of independent thinking.

Indoctrination scarcely encourages independent thinking. It would seem that conflicting opinions would have to be presented a little more fully, if we wish to give play to mental initiative.

The writing is, in general, clear, and the author's reasoning is often crisply cogent. There is abundant citation of Aristotle and St. Thomas and references are unfailingly presented in footnotes. Some of these citations will not be as conclusive for the student as they evidently are for the author. For this reason a clarification of abstruse points would be much appreciated by the student.

One last minor criticism: the author's translation of Latin terms is generally acceptable; however, "esse" is consistently rendered by "to be" and this results in some startling English sentences. Perhaps a paraphrase would increase intelligibility—at least it would preclude shock. R. R. LEFEBVRE, S.J.



## Two Thinkers

### HILAIRE BELLOC: A MEMOIR

By J. B. Morton. Sheed & Ward. 185p. \$3

Two years have passed since Hilaire Belloc went to God. His last years were lived in the shadow of a war that broke his heart. They were endured amid sufferings that impaired his memory, through the loneliness of an extreme old age, and in the poverty that is the lot of any man who breathes the tide. He died with a dignity and courage, a faith and integrity, that crowned his life and made of it a thing whole and complete—to the best pagan minds of his day, a tragedy; to a Christian, an epic.

He held out for "whatever good things our Christendom brings," when they were going down all around him. Honor in public life; a free press; a restoration of property; the grandeur of our common Western patrimony; the majesty of the Catholic name—these sacred causes found in him their latest and most eloquent champion. He grumbled, but with an amazing good humor, that "everything changed and everything changed for the worst." This judgment of his cut him away from his generation, estranged him from the public intelligence of his time, and rendered him suspect to the more cautious of his fellow Catholics.

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He detested the modern world and he saw it—if not in all its details, at least in the main lines of its development and at the center of its essence—as an abdication of sane living; as a product of what a great man once called "the rising of the rich against the poor"; as an extension of the Calvinist mind; as a product of Whiggery; as a fraud.

The sheer weight of his opposition annealed him in the conflict which was his life's work. He abandoned poetry for prose because prose was the more apt instrument for controversy. He abandoned politics for journalism because only in this manner could he fight for what he considered a decent public life. He gave up literature for history, then history for historic vision, because his was the vision of a once-united Christendom that gripped his whole personality and moved him to surrender all his genius to the Thing he simply called "The Faith."

He never talked about sacrifice, but his whole life was a sacrifice entered into freely—a tragedy to his contemporaries; an epic to those who see in him the last flowering of the Oxford Movement and a paradoxical marriage of the best traditions of republican France and royalist England.

That his personality might not die, that we might know what manner of man he was, J. B. Morton has given us this beautifully wrought memoir. "His appearance was striking—the black clothes, the cloak, the French gunner's half boots, the stick-up stiff collar of a past age, the formal, almost ceremonious manners. But far more striking was the man himself." The man himself, his resurrection through the pen of a friend—this is Morton's achievement in his *Memoir*, an act of piety executed in the highest tradition of English prose.

There is little that a critic can say about a book of this kind: it is not the judgment of another man; nor is it a history of his thought; nor of his literary position; it is not a biography. These things all need doing, but J. B. Morton has given us something far better: a testimonial to a friendship. I venture to predict that Morton's book will be unsurpassed in the annals of Bellociana.

Morton sailed with Belloc in the old *Nona*; he knew him in London, singing in a soft and high voice to his companions at dinner in the Reform Club. He saw him play the courtier. He knew his restless energy; his incessant "staff

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work" with map and pencil as he blocked out some march through the Pyrenees; his demon that drove him to move on from place to place; his love of wine and old inns; his passion for controversy and his delight in spirited opposition. He knew him as a father; therefore as a man who was stirred profoundly by the mystery of death and the advance of age. Morton writes of the Belloc who masked but imperfectly his disappointment in life and his sense of the tragedy that runs through all things, wounding them with malice.

The bitterness of a life lived in dedication to the Church stands out in all its irony in Morton's chapter entitled "The Increasing Strain." Here we confront a writer already well into his sixtieth year, his reputation firmly established in English letters, his genius acknowledged by friend and enemy alike, his greatest work behind him—forced, by the grinding need to eat, to write on, to double, even triple his earlier output that he might simply keep even with the game. "In 1913 came *A History of England* (Vol. IV), *Crammer, Essays of a Catholic Layman in England*, *A Conversation with a Cat, On Translation* (the Taylorian Lecture), the poem "In Praise of Wine," and a commentary on Allison's *Travel Notes on a Holiday Tour in France*."

In 1932 Belloc published even more. *James II*—"the fruit of hermitage and freedom"—was written in two weeks in a hotel on the edge of the Sahara. He groaned about old age and the filthiness of his "stinking trade." But he wrote on, hoping always that in some manner he might bring home to his contemporaries an echo of the tramping feet of Christendom and a strain, perhaps, of the songs that once moved Christian men to corporate action.

J. B. Morton has given us the Belloc who was neither an idealist nor a romantic. He has given us a realist, a member of that company of Christians who hold that a man's duty calls him to fight battles, not win them.

Frank Sheed has said that when Belloc died, all England broke out in song praising him. Forgotten in the last years of his life, his very death caused journalists and critics—in writing about him—to write better than they had ever written before. Men sensed that with his death an age of giants had finally passed. J. B. Morton has always written well, but he has never written a better book than his memorial to Belloc.

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**WILLIAM ELLERY CHANNING: AN  
INTELLECTUAL PORTRAIT**  
By David P. Edgett. Beacon Press. 264p. \$4

This is the first major study of Channing in fifty years. Why has he been neglected by the historians of American thought? Has he been honestly judged and found wanting? Or has he been undeservedly neglected by our historians as, to cite one example, has Orestes Brownson, a contemporary of Channing? This book, written to reintroduce Channing to the American public and to determine the relevance of his thought to his and our ages, helps us to answer those questions.

This purpose has controlled the book's contents. A rather brief biographical chapter (pp. 3-55) introduces the man to the reader. Then follow chapters on his theological and philosophical ideas, his relations with Transcendentalists (but mainly a comparison with Emerson), his views on reforms, and his position in the literary world. A chapter on the significance of Channing concludes an honest and sympathetic study of one who was once Boston's most noted preacher.

The reader is apt to close the book with the impression that our historians



of American thought have ignored more important persons and have, the same time, exalted lesser minds than Channing. But the author gives us the clue to an understanding of the neglect of Channing.

No faction at all could claim William Ellery Channing as their own. He was too cautious (for a decade he concealed

his Arian views of Christ from the orthodox Calvinist ministers) for any party to embrace him with enthusiasm; he was no philosopher; he would not closely associate with the Transcendentalists or others; he was too prudent to be a leader of reform. His position on important issues aroused as many condemnations as commendations; he wrote too little to make a lasting name in the literary world; his personality, at best, was pale. All these factors have conspired towards the decline of his fame.

Channing's lack of contact with the great minds of the past through study was a serious flaw in his character. He suspected great minds; he feared such contact might lead to servile acquiescence. If he had known the great minds, his career undoubtedly would have been different, for he had a kind heart. One can understand his repugnance to the harsh doctrines of Calvinism, but he offered in its place a diluted form of Christianity.

It is true, as the author says, that "a generation impatient of theology" has no time for him. By contributing to the decline of Christianity, Channing helped to sire that generation.

WILLIAM L. LUCEY

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### Biographies: One Old, One New

#### THE LIFE OF ST. LOUIS

By John of Joinville. Translated by Rene Hague from the text edited by Natalis de Wailly. Sheed & Ward. 254p. \$3.75

This new edition of an already famous bit of reporting has been brought out as part of a series on "The Makers of Christendom" under the general supervision of Christopher Dawson.

To begin with, there are battle passages in this account of King Louis IX's first crusade which can stand with honor beside similar descriptions in Homer or Xenophon. In addition, there is a first-hand report on the engineering, supply, diplomatic and political problems which Louis and his advisers had to face from their departure from Aigues-Mortes in 1248 with an armada of some two thousand ships. The book follows their campaigns against the Saracens and their fearful experiences with disease in Egypt, until their return to the coast of France six years later.

In all this Joinville keeps to his purpose of giving a clear-cut, full-length portrait of his king as an uncompromising warrior, the humblest of Christians, a dedicated king trying to govern his kingdom according to the law of God.



Joinville does not hesitate to show that the zealousness of the warrior-king was not always completely transmuted into saintliness. When someone complained to Louis that at a debate in Paris on the Virgin birth, a Christian had fetched a non-Christian a clout on the ear with his crutch, Louis answered that when the Christian faith is maligned, a layman "should defend it only by the sword, with a good thrust in the belly as far as the sword will go."

That was before he "took the cross" on his first crusade; but even after his return, so much did he hate blasphemy

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that he worked out personally a very ingenious iron "with a small spike" for branding the mouth and nose of blasphemers. Pope Clement IV had to issue a bull in 1268, requesting Louis to use moderation.

With this, Joinville gives an account of King Louis' tremendous charities for the poor, sick, orphans and blind of France, his enormous contributions to the founding and maintenance of countless monasteries and convents, his stringent reforms in the administration of his government, his personal faith, humility and austerity. The editors have appended Joinville's *Credo* in which he urges all to do what St. Louis actually did: to cling "to God until He has blessed us and given us in exchange for the name Jacob, which means warrior, that of Israel, which means He who sees God." These chronicles are a wonderful account of a soldier's progress to sainthood. **EDWIN MORGAN**

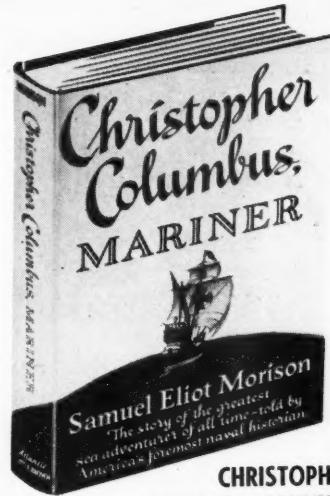
**LONGFELLOW:  
A FULL-LENGTH PORTRAIT**

By Edward Wagenknecht. Longmans, Green. 327p. \$6

This biography is based on the first full examination of all available primary materials, including letters, journals, unpublished manuscripts. Accordingly, we can now be confident that, through Professor Wagenknecht's sympathetic and painstaking scholarship, we have all that is needed for a complete understanding of America's most popular poet.

There has been no such full study of Longfellow since the two-volume official biography by the poet's younger brother in 1886. In our century, there have been two books, Gorman's *Victorian American* and Thompson's *Young Longfellow*, both sharply critical. What Wagenknecht takes as his point of departure and—unfortunately, I believe—as the motivating theme of his whole book is that Longfellow must be defended from the criticisms these men and assorted "new critics" have made.

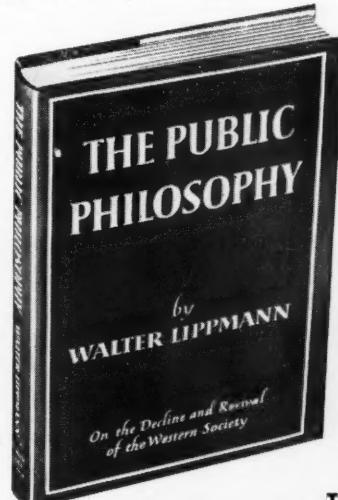
No one has ever doubted that Longfellow was a good man possessed of the best civic and domestic virtues, and in the present study this is fully confirmed. Indeed, with the many manifestations of Longfellow's truly gentle and generous spirit, we cannot but increase our respect for the poet as man. If appreciation of the poetry will be increased by a larger awareness of the poet's admirable character, this book will be of great service.



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But actually the present neglect of Longfellow in current anthologies and in critical approval has little to do with the poet's character. It is true that the poet is not here portrayed as a saint, but even if he were, that fact would have as little bearing on his poetry as the errors of Byron or Poe had on theirs.

No poet who has satisfied the critical and sensitive reader of his own day can be completely lost for later generations, for human nature itself cannot completely change. But it is his artistry, not his character, that keeps him alive. The kind of biographical study that is needed is one that will reveal Longfellow's artistic vision and will direct us to works which do not affront but challenge contemporary poetic sensibility. It is unfortunate that Professor Wagenknecht has not done as well by the poetry as he has by the man.

C. CARROLL HOLLIS

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For Catholic parents we would have preferred more attention to religion than the authors have seen fit to give. The subject is allotted a six-page section in a chapter on "What to Tell About Santa Claus, Deity, Death, Adoption, Divorce," almost as if it were a "problem" subject, which demands special treatment only because of its problem aspects, rather than because it should be one of the most basic and ever-present factors in the child's life.

Nevertheless this book is sensible, readable, reasonably comprehensive and potentially helpful. It could easily become in the field of behavior-training what Dr. Gesell's books have been in the field of development.

FRANCIS J. DONOHUE

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ing, however, that "modern forms of spirituality . . . tend to make us misunderstand the meaning of the Incarnation" (p. 108) he implies that monasticism is the only true form of integral Christianity. The same implication underlies other statements, e. g., "The monk is the sole genuine inheritor of the whole movement which has borne our Western humanity along since the awakening of its consciousness"; "the monk is the only true humanist," and similar expressions.

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## THE VATICAN

By Jean Neuvecelle, trans. from the French  
by George Libaire. Criterion Books. 250p.  
\$4.50

The author of this work has been for many years a veteran Vatican correspondent for an important Paris newspaper. He evidently has not only enjoyed the full freedom of the Vatican but also gives evidence of having some highly placed informants. In this work he delineates in a most intimate fashion the daily life of the Holy See's administration of both the Church and Vatican City, its temporal possession.

Schooled in the European tradition, aware of the niceties of diplomatic protocol and canonical distinctions, the author has reproduced almost completely the climate of the Roman ecclesiastical scene. His work, moreover, which is clearly journalistic, is surprisingly sound theologically and historically.

The account opens with an explanation of the papacy and then portrays the position of the hierarchy under the Pope. The papal curia is explained in detail as is also the process of the beatification of saints. The chapter titled "The Forward Look" relates the aspirations of the Church for the East as well as for the West; for future generations as well as for the present. It is most encouraging to read of the stupendous forces the Church has rallied against the evil of communism. The author closes with a discussion of

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papal succession and an explanation of the soul of the Church.

No phase of Church administration at the top level is untouched. Moreover, most of the major movements planned by the Holy See are traced with sympathy and understanding. In an isolated section or two the viewpoint may be too European to represent the universal Church. However, the reviewer knows of no single volume containing more facts pertinent to the Vatican. In spots the translation could be improved, but in general the style is most appealing.

There is a refreshing frankness about this book. It does not hesitate to indicate the strife within the Church between conservatives and progressives, or the difficulty posed by superannuated members on some congregations. Here is a thoroughly fascinating book not only for the clergy, who will be surprised at some of its speculations, but also for the laity, who want a brief but clear look inside the little State from which are governed four hundred and seventy million Catholics.

HUGH J. NOLAN

ROLAND HOUDE is assistant professor of philosophy at Villanova University.

REV. R. R. LEFEBVRE, S.J., is professor of philosophy at West Baden College, West Baden, Ind.

FREDERICK D. WILHEMSEN, in the Philosophy Department at Santa Clara University, is author of *Hilaire Belloc: No Alienated Man* (Sheed and Ward).

EDWIN MORGAN is the author of a life of Charles Baudelaire, *Flower of Evil* (Sheed and Ward).

FRANCIS J. DONAHUE, president of St. Mary's of the Plains College, Dodge City, Kansas, has taught child psychology since 1937.

REV. STEPHEN J. HARTDEGEN, O.F.M., is director of the Missionaries of the Kingship of Christ, a secular institute.

REV. HUGH J. NOLAN is professor of history and religion at Immaculata College, Immaculata, Pa.

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## THE WORD

*Seeing Him there, they were full of wonder, and His Mother said to Him, My Son, why hast Thou treated us so? Think, what anguish of mind Thy father and I have endured, searching for Thee (Luke 2:48; Gospel for feast of the Holy Family).*

The Mother of God speaks seven times in the course of the four Gospels. Naturally, every least syllable of hers is precious and a thousand times memorable. But *this* cry; this piteous outpouring of shocked, hurt bafflement, rising from the depths of Mary's maternal and now torn heart—this word is not only unforgettable. It is almost unbearable.

Rash, indeed, would be any attempt to "explain" either the piercing outcry or the whole unfathomable event. Before certain mysteries—exact word—in the life of our Saviour, happenings like the Agony in the Garden, the dereliction on the cross and this loss and finding of the Boy Christ, we simply stand



in silent and reverent wonder. *I have still much to say to you, but it is beyond your reach as yet*, our Lord might well say to us, as He said to His disciples at the Last Supper.

What does invite our thought is the solid fact that Holy Mother Church chooses this Gospel passage for the liturgical feast of the Holy Family. In truth, a particular critical situation that arises in many a family may be read in this strange and vivid mystery of Christ's youthful years.

The central figure in the painful incident of the finding is the Child. It happens to be the Christ-Child, aged twelve at the time, but it is in symbolic fact any Catholic child, any Christian child, any child, for His foster father stands for Everyman, and His Mother is the new but timeless, placeless Mother Eve.

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## ANSWERS

### TO AMERICA QUIZ

(See Back Cover)

29. True.  
28. Most recently successful.  
27. Place of private schools in America educated students Thomas (1907).  
26. Edmund Prentiss: *The Witching Hour* by Arthur Wing Pinero.  
25. West Germany.  
24. West Germany.  
23. Great Britain.  
22. Great Britain.  
21. Objectable in part for all.  
20. Will Hebbes.  
19. Ford Motor Company.  
18. and remaining states.  
17. Einstein College of Medicine of New York University.  
16. Most Americans would say yes.  
15. Laborers' Wives.  
14. The office of the UN High Commissioner for Refugees.  
13. 83 million.  
12. Because it is part of the Presidential establishment.  
11. Name: New Orleans: Albany.  
10. 600,000.  
9. Wishes: James K. Polk is President of the United States; Andrew Jackson is Secretary of State; John C. Calhoun is Secretary of War; Henry Clay is Secretary of the Treasury; John C. Breckinridge is Secretary of the Interior; and John Quincy Adams is Secretary of the Navy.  
8. Migration: Industrial problems of Great Britain; Vichy France.  
7. Harold Macmillan of the Conservative Union; Anthony Eden.  
6. Ernesto Gómez of the Socialists.  
5. Thomas E. Murray, member of the Atomic Energy Commission.  
4. The Ambassador to the United Nations; Secretary of the American Museum of Natural History.  
3. George Peabody in Quadrangle Annex.  
2. Pope Pius XI in Quadrangle Annex.  
1. Cultural Organization: National Geographic Society.  
0. United Nations Educational, Scientific and Cultural Organization.

The point about the central figure in this affair is that the Child, who has always been and again will be the deepest joy to His parents, is now suddenly become a source of heartache and anguished mystification. The fact is hardly unique, peculiar to the Boy Christ. The thing can occur anytime, anywhere, in any family, with any boy or girl.

Present also in the scene we contemplate is the father. His name is Joseph or Everyman, and what is important here about him is what he says. He says nothing. It is the woman, the mother, who speaks or rather cries out. The father stands silent. He has suffered, too, but he knows his job. He must be steady, reliable, uncomplaining. Besides, he senses that he now encounters that which is simply beyond his comprehension.

Then there is the Mother. Even if her words had not been recorded by the majestic Holy Spirit, we could have guessed them. The Mother has been so full of love, has been so confident of her peerless Boy, so warm and sure in His perfect, answering, anticipating love. Now she is all bruised bewilderment.

Lastly, there is the One who is not seen in this mystery at all, but who is its cause and its climax and its only explanation. *What reason had you to search for Me? Could you not tell that I must needs be in the place which belongs to My Father? My Father*, says Christ our Lord, unsmiling, unbending, making sharp contrast with our Lady's *Thy father and I*.

*God comes first*, the Boy Christ teaches unflinchingly. *First*; first before mother, father, anyone.

*God comes first*, in despite of dear and loving parents, in several notable ways. By conversion. By vocation. By death.

VINCENT P. McCORRY, S.J.

## THEATRE

PIPE DREAM. The quality that distinguishes Oscar Hammerstein II from his fellow librettists is his consistent and sensitive social awareness. Beginning with his collaboration with Jerome Kern on *Show Boat*, all his librettos—*Okla! Okla!* and probably *Carmen Jones*—carry some kind of social message. He is always defending mavericks and underdogs, putting in a good word for the people who live on the wrong side of the railroad tracks, the other side of the ocean or the darker side of the color line. In *Allegro* and *Carousel*

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THE REGISTRAR

he makes a case for the unconventional individual, and the latter story ventures into the realm of spiritual values.

In the production now resident at the Shubert, Mr. Hammerstein speaks up for the social misfits and discards who shuffle along skid row. The leading characters are a vagabond scientist and a girl tramp who wanders into a community of ne'er-do-wells and drifters. "Doc," as the scientist is called, is a rather high-minded beachcomber, while the girl, though coarse in speech and manner, keeps her inward purity.

Indeed, none of the residents of Cannery Row, as this special skid row is called, is really bad at heart. They are people who by the turn of fortune have been detoured into a backstream of life. Their manners are rough, their speech is too often profane and their sense of moral values is primitive. They have good intentions, however, even the dimwit who breaks Doc's arm with a baseball bat; and it is hard not to like them.

While Cannery Row is an impoverished community, it is not too poor to include a brothel in its perimeter, apparently supported by outside patronage. The girls are probably the most decorous odalisques on the hither side of Port Said, and their "profession" would hardly be noticed if it were not mentioned in the dialog.

Cannery Row is a community (and there are many such known by different names) that has slipped into a machine-age form of paganism. Mr. Hammerstein does not ask us to condone its way of life or give the conduct of its residents our approval. He does ask us, by suggestion, to give these pariahs our understanding, our compassion and charity.

While *Pipe Dream* is certainly not Mr. Hammerstein's best "book," as show folks call a story for a musical production, it has sufficient body and dignity to enable Richard Rodgers to write another beautifully sentimental score. Music and story, as in other works by Rodgers and Hammerstein, are fused in a synthesis that makes it hard to imagine one without the other, or either devoted to any other purpose.

William Johnson wears a shaggy beard in the role of the vagrant scientist, lending his rich baritone and fine speaking voice to the character, while Judy Tyler is appealing as the hoyden redeemed by love. Helen Traubel, borrowed from the opera stage, finds little use for her voice, but gives a capable performance as a madam with a kind heart.

Rodgers and Hammerstein are their own producers, and they hired Jo Mielziner to design the sets, which some artist with a fast brush ought to put in oil for the benefit of posterity. Alvin Colt's costumes are normal in the drab, yet colorful, atmosphere of Cannery Row. Harold Clurman's direction needs no comment. He had a good story and competent actors to work with and he turned in a good job.

*Pipe Dream* was based on a novel by John Steinbeck. Though somewhat more wholesome than Steinbeck's book and a well-turned-out job, the play still has an atmosphere of degeneracy lingering about it. The wonder is why such talents were devoted to such a theme.

THEOPHILUS LEWIS

## FILMS

THE RAINS OF RANCHIPUR. The films earmarked for Christmas release this year by the major studios have been, by and large, so undistinguished that, in a spirit of good will, I have refrained from reviewing them until after the holidays. This one is a remake, in De Luxe color and CinemaScope, of *The Rains Came*, an ambitious production which turned out disappointingly 15 years ago.

The new version was undertaken on the persuasive assumption that Louis Bromfield's Pulitzer Prize novel provided better movie material than the earlier film was able to indicate. Whatever theoretical merit there may be to this line of reasoning, the actuality is that the present movie is no improvement over its ill-fated predecessor.

For plot the film falls back on a variation on the Grand Hotel theme: a diverse group of people trapped in a common disaster. In this case the disaster is an earthquake and flood set off in a small Indian province by the advent of the monsoon. The Asiatic setting makes possible the inclusion of some really lovely architectural and scenic backgrounds, photographed in Pakistan. (The Indian Government is most reluctant to admit junketeering occidental film-makers.) Some of the special effects are awe-inspiring.

The visual impressiveness of the film, however, only serves to accentuate, for adults, its tired plot contrivances and stock characters. These last include a decadent American heiress

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LEWIS

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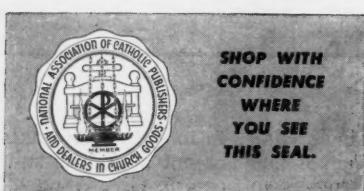
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(Lana Turner), regenerated by a pure and sublimated love; her weak-willed, titled husband (Michael Rennie); a disillusioned idealist (Fred MacMurray) with sufficient independent means to be able to afford idleness and alcohol as an escape from harsh reality; and a forthright missionary's daughter (Joan Caulfield) with most of the supposedly engaging eccentricities usually assigned to ingenues in a effort to make them palatable.

The most interesting (and best acted) characters are an aged Maharani (Eugenie Leontovich) and her protégé, an altruistic young Indian doctor (Richard Burton). Unfortunately, though, Burton projects the highmindedness of intellectual and moral dedication with so much conviction that his fervid love affair with the millionairess seems completely out of character. Unfortunately, too, his concern for the betterment of his people points up the film's almost total disinterest in the sufferings of anyone without featured billing.

(20th Century-Fox)

KISMET is a very pretty, very vocal but otherwise dismal color and CinemaScope adaptation of a recent and reportedly quite off-color Broadway musical, based in turn on an old war horse of a straight play. For screen purposes the book and lyrics have been partially laundered, but the acting and direction are so lacking in wit and grace that the film's total effect for adults is one of ponderous and labored vulgarity. The singers are Howard Keel, Ann Blyth, Dolores Gray and Vic Damone, who, in their diverse vocal styles, do more for the songs than the music does. The last was borrowed with due credit from Alexander Borodin, and is better suited for symphonic performance than for the Hit Parade. (MGM)

THE INDIAN FIGHTER is a standard outdoor epic about an Indian war stirred up by a few villainous hot-heads on both sides and brought to a peaceful conclusion by the intrepidity plus superhuman handiness with deadly weapons of an Indian scout (Kirk Douglas). The film has the requisite amount of action and handsome Oregon scenery by courtesy of CinemaScope and the U. S. National Forestry Service. It does not have much substance, however, which may be the reason why Douglas' romance with an Indian maiden (Elsa Martinelli) is played for more than its share of sexy leers. (United Artists)

MOIRA WALSH

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